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1955
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THE THOUGHT OF THE MONTH METAPHYSICS AND MYSTICISM

By THE EMPEROR



BOTH metaphysics and mysticism are subjects which today are little understood or else they have attributed to them a significance which conceals their real nature. Historically, these two realms of thought have nothing in common except in the broadest sense. A system of metaphysics, when it concerns itself with moral values and religion, may or may not include the principles of mysticism. If it excludes mysticism, it has not necessarily failed in its purpose. Numerous modern sects and groups, purporting to be students of these topics, actually in their literature present them as synonymous or interdependent.

The popular assumption is that the word *metaphysics* was originated by Aristotle. This misconception has arisen from the fact that the name was first applied to a treatise written by Aristotle but not so designated by him. The particular treatise followed those on physics and had been called by Aristotle *First Philosophy* and also *Theology*. Its order of going "over and beyond physics" is generally conceded by historians to be merely an accident of the position of the treatise. It is said that the word *metaphysics* was first used by Andronicus of Rhodes in 70 B.C. In compiling the material from the physics of Aristotle, "he set down after them what he found unsuitable for insertion there." In antiquity, these works were also known as *the treatise after the physical treatises*. Though these topics were different from the physical and life sciences discussed by Aristotle in his

earlier treatises, being more inclusive, it is doubtful that he considered them as concerning the supernatural. Unfortunately, the popular mind today thinks of metaphysics only in that light.

The fields of thought embraced by metaphysics are, in general, *ontology* and *epistemology*. The former concerns the theory of being or the nature of reality and the latter, the theory of knowledge. These, of course, are so comprehensive that they can be, and are, related to other aspects of human experience. Such relationships are not positive and, therefore, vary with the particular system of metaphysics expounded. The problem of ontology or reality reaches back into the roots of human abstraction. Diversity and multiplicity are confusing. The instability of the obvious change of things suggests no dependable element for human security. The nature of the human mind is such that it seeks to order the elements of its experience. It seeks to arrange them so as to find in them stable factors that can be employed at will, providing man with the mastery of his environment. This unitary effort results in the discovery of *universals*, that is, certain interrelated conditions between the facts of man's world.

Things were not all distinct and separate; at least to the mind they appeared to have some fundamental common basis. There eventually arose the suggestion of the unitary condition or substance as an underlying reality. The early inquirers into the nature of reality—we may call them metaphysicians—were monists. To them there was but a single being, a *prima materia*. The pluralists, on the other hand, were those

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who sought to explain diversity, the multiplicity of things, by combining two different aspects of being, the flux, the attraction and repulsion between the two giving rise to change and to motion.

Postulations of Philosophers

Prominent among the monists was Parmenides (5th century, B.C.) of the Eleatic School of philosophy. It was incredible to him that there could be other than *one* being. Being *is* and, therefore, could not arise from nonbeing, he contended. Being always was, for whence would it come? Furthermore, it must always be because into what else could it pass? If chaos or nonbeing did exist, then, by that very fact, it would *be* also. To Parmenides, being does not change, for it is all of one nature for eternity. There is no such state as space in which things move. If space existed, it would be part of being as a solid block in which motion would not be possible.

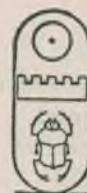
The arguments of Parmenides did not appear consistent with experience, and change and motion were preferred as the cause of the multiplicity of the forms of the physical world. The next principal problem engaging the mind of these early metaphysicians was: what accounted for motion and change? What was the agency underlying them? Anaxagoras recognized the essential unity of the Cosmos. The physical properties have a common nature but their difference in expression was prompted by *mind* and reason. This was the earliest concept of a teleological or mind cause in the Western World. It was reason moving through the physical properties that directed the manner of their expression and gave the world its multiplicity of forms. To Plato, *good* was the principle of order. It was good that regulated the change that accounts for the phenomenal world. This good is a divine motive, an inherent spiritual purpose throughout all being.

With Aristotle began the attempt to have metaphysical concepts conform to empirical investigation or to follow scientific lines. He affirms that there is a progressive development in nature. This is perhaps the earliest idea of evolution by which the simplest states become forms, thereby completing suc-

cessive stages of advancement. This development is not wholly mechanistic. It is *purposeful*. There is, first, as primary being, the *unmoved movant*. This is an intelligence which imparts motion through its ideas to the universe but which, in itself, remains unmoved. It is an impulse which objectifies itself in the various forms of our physical world. Each thing, in turn, stands as matter, as undeveloped in contrast to the inherent ideal of the next stage to be attained. This development reaches on upward through man and eventually returns again to the highest state from which it began, completing a cycle of creation. In this manner Aristotle devised a system, giving the world unity in a practical orderly way and excluding nothing. Each thing was fitted into the hierarchal order that he conceived.

The challenge of explaining how diversity emerged from unity and yet retained its relation to the one, continued. Plotinus, the profound Neoplatonist philosopher, in his doctrine of emanations, influenced metaphysics—and religion—down to our day. God, Plotinus said, is the sole reality. He is a plethora and perfect. His goodness emanates downward as do the rays of the sun. These emanations constitute the particulars of the world. The farther these emanations are from their divine source, the less good and perfect their nature. At the extremity of the emanation, the divine quality has lost its goodness and there we find evil. The phenomenal and material world at the end of the emanations thus stands in contrast to God as evil and finite. With Spinoza, whose metaphysics is perhaps unequalled for its abstruseness, there is also a unity of all. There is an infinite substance which is God. Its attributes are infinite in number. There are but two of these attributes realized by man. They are *thought* and *extension* (matter). However, no sum of all the attributes can equal God for His nature is more than a collection of things. For each reality manifesting as matter, there is a corresponding thought. There is not an interaction between them but, rather, thought and matter are two different ways of manifesting the same nature of God.

Leibnitz, the German philosopher, in his metaphysics sought to unify mind



and matter. The monad is the simplest element of the various expressions of all phenomena which we experience. There are different classes of these monads or units of reality as we may call them. Immured within these monads is a *consciousness*. It is an inherent intelligence by which the monad is directed to comply with its intended purpose. Each kind of monad is independent in the work or duty it is to perform. It combines with other monads of its kind, and even with those quite different, to create the form or function intended for it. The monads are not being arbitrarily directed by any supernatural power in their process of development. The law by which they function or the obligation instilled within them is of previous origin. To avoid the chaos of a multiplicity of separate things, functioning independently, Leibnitz proclaimed his theory of a "preconceived harmony." This advocates that there is a cosmic plan or over-all pattern into which each kind of monad fits and functions according to the consciousness within it. In this metaphysics we see that reality is fundamentally teleological, that is, *mind* substance.

Hegel was perhaps the most encyclopedic of all philosophers and metaphysicians. To him *reality* is experience. Reality is not a hidden essence nor is it something mysterious lying behind the phenomenal world to be sought out. What we perceive in our daily experience is a small part of the expression of the *whole reality*. Reality is a process of development, of underlying thought, of cosmic reason. Only as man understands each experience does he know some aspect of reality. Each experience, in our understanding of it, fits into "the over-all framework of the rational whole." In other words, one should stop looking beyond what he experiences for some subtle principle or independent primary cause to represent reality. Rather, he should acquire a comprehension of each experience and that significance is reality to him.

Long before the Western World was struggling with metaphysics and its problems of ontology or reality, the East had definite thoughts upon the subject. In the Upanishads, and particularly the Sankhya philosophy, is an admirable system of metaphysics, antedating Greek

philosophy by centuries. It is dualistic in nature. It expounds two principles working throughout the universe: *Pra-kriti* and *Purusha*. The first of these is an unconscious cause of all material substance, that which gives matter its form. The latter, *Purusha*, is spiritual consciousness. These two in combination account for the phenomenal world and the soul of man. It is quite possible that the later Greeks, whose metaphysics was dualistic, had recourse to the teachings of the Upanishads. In the metaphysics of the Upanishads reality is represented as the combination of mind and matter.

Modern Concepts

Modern metaphysics includes the concepts of some of the world's foremost scientists such as, Herbert Spencer, Eddington and Einstein. Modern metaphysicians inherit the basic problem of the ancients: Is reality a kind of consciousness or will striving to bring about development? Are the complex forms we experience in nature the consequence of purpose? Is there, for example, a teleological cause that exists in the acorn whereby it conceives as an ideal the ultimate form of the oak tree to which it is to attain? Are these complex forms an intentional development and, therefore, the higher reality that man thinks of them?

Of a belief in a teleological cause underlying reality, Einstein says, "This firm belief, a belief bound up with deep feeling, in a superior mind that reveals itself in the world of experience, represents my conception of God. In common parlance this may be described as 'pantheistic.'" Einstein offers this belief in the metaphysical sense rather than as a subscription to any religious dogma. He makes this plain in his essay on scientific truth where he says: "Denominational traditions I can only consider historically and psychologically; they have no other significance for me." The opposite view today is to conceive reality as a mechanistic system consisting of a matrix of natural laws. From this point of view, the only reality is that phenomenon which can be observed, measured, and computed as to its chain of causes and effects.

The other general field of metaphysical inquiry, as said, has been, from an-

tiquity, that of epistemology or the *theory of knowledge*. It is obvious that a concept of reality, if it is to be representative of truth, is dependent, first, upon the nature of knowledge. If all our knowledge is illusory, if it in no sense has a correspondence to reality, then all of our ideas of it must necessarily be false. On the other hand, if there are aspects of knowledge which are a reflection of reality or more directly related to it, then that phase of human thought should be cultivated. Here is where metaphysics broadens out and enters into the modern realm of psychology. Knowledge undergoes an analysis. This is the consideration of those attributes of knowledge—sensation, perception and conception. Which is the more dependable, our experiences, that which we perceive, or our conclusions about them? Is it not possible, as Kant has declared, that reality, so far as man is concerned, first has its origin in the human mind? There is, of course, externality beyond the human mind but, until we form an idea about it, it has no existence to us. As we expand in our reasoning, so, too, do we confer more things upon the world of experience. To us then reality grows.

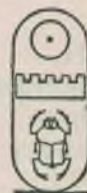
In this latter aspect of metaphysics, conflict exists between the *intuitionists* and the *empiricists*. The former hold to the idea that there is an innate knowledge with which man is born, this being true knowledge. The latter, the empiricists, contend that only that which is experienced—and, as the pragmatists hold, that which is practical—is representative of knowledge. Herbert Spencer undertook the reconciliation of these age-old diverse views. He contended that we inherit certain racial characteristics through development and evolution which incline or compel us intuitively to accept our objective experiences in just a certain light. Thus our personal inner development will determine our concepts, our judgments, of what we perceive. Therefore, both intuition and perception are essential to our knowledge.

The more, in metaphysics, we think of the universe as a whole, the more it is then brought into relation with *self*. We are obliged to give thought

to our particular relation to reality. Are we truly individual selves or but a product of a whole stream of development? If things have separation or distinction, then God is not a whole. If God is a complete reality, then all of His nature has a uniform value, that is, there is no attribute of it which is superior to another. Certainly man then would be of no greater value in such a *oneness* than is a blade of grass or a remote star. Each individual, however, nevertheless realizes self, *feels it*, as being apart from all others. Does this consciousness of self stand apart from the whole of reality or is it merely a mechanistic by-product of it? If self is a by-product of the development of reality, then it has no superior place in the cosmic scheme. Man, therefore, in his religious beliefs, would be wrong in thinking of the self as being eternal. It could not, if such be true, maintain its individuality as against the chain of continuous development which would be taking place in the *one*; no thing would transcend any other in importance; all would give way to eternal change.

In relation to these considerations concerning self, metaphysics enters into the realms of religion, morals and ethics. If the self is distinctly separate, not just in its phenomena but in its real nature, from all other reality, it would be perhaps an independent creation of God. Therefore, conscience and the moral sense would be innate; they would be the outpouring of the spiritual consciousness of God and constitute a *perfect good*. Conversely, however, if self has no such unique relation in the cosmic scheme, then conscience and moral behavior are but the effects of environment. They are the result of what we learn is, or seems to be, best for the welfare of the society of which we are a part. It is at this juncture that metaphysics approaches the sphere of mysticism—but likewise it may enter into religious theories quite different from metaphysics. However, any school or organization purporting to teach metaphysics, and which confines itself to only the moral or spiritual aspect, has lost sight of the original purpose of metaphysics—the nature of reality and man's realization of it.

(To be continued)





Buddha and Human Relations

By EVELINE G. ROBINSON, F. R. C.

The author is a Rosicrucian member in England. She has in the past spent considerable time in a Buddhist hermitage in Sarnath, India, studying and translating scriptures of Buddhism from the ancient Pali language. As a member of the Buddhist Order of the Yellow Robe and also the Maha Bodhi Society of India, she is known as "Sister Vajira." The Rosicrucian Order is pleased to present herewith one more of her articles.



ASOKA, the third sovereign of the Maurya dynasty, undertook the government of the Indian Empire about 327 years after Gautama's death, and ruled some forty years. He was generous to all the religious sects, but it seems to be accepted by all scholars that he was a Buddhist layman. The sole aim of Asoka, as pointed out by one scholar, was to stress morality as preached by the Buddha, with certain additions of his own. If Asoka did not mention any profound Buddhist principle on the rock or pillar Edicts (Nirvana, for instance), his reason was that he did not favour renunciation and was only spreading the religion of the Buddha as it applied to the householder's life.

During Gautama's lifetime, villagers and town dwellers referred to him as the "Arahant." This term is equivalent to "His Worship." Gautama often referred to himself as the "Tathagata"—someone who had "won through to the Truth." The term *Buddha* came into use later to distinguish him from all the other Arahants who had attained the Summum Bonum of religious aspiration, Nirvana.

The daily life of Gautama, as those of his monks, was entirely different

from that of the lay people. A Buddhist monk, homeless in every sense of the word, is expected to beg for his daily meal before noon. In most European countries, begging for one's food in the streets is not allowed by law. In India in the time of Buddha and as it is to-day, it is the recognized custom for monks or yogis to go about collecting food or alms of some kind. It is a rule in the Sangha, or assembly of Buddhist monks, for the monk to go out properly attired in his three yellow robes, with his bowl, and to beg his food—unless a lay devotee invites him to the house for a meal.

What happened to Gautama when he was invited to a meal by a householder? We read about a Prince Bodhi who after hearing that the famous Arahant, accompanied by some of his disciples, had arrived in his part of the country sent a Brahmin youth to Gautama to invite him and his disciples to a meal on the next day. Prince Bodhi was delighted when he heard that the famous Wanderer had accepted the invitation. The cooks and the attendants at the palace spent the entire night preparing the meal. The next morning, when everything was ready, the Brahmin youth was sent to bring Gautama and his disciples who were lodging in a monastic settlement in a near-by forest.

In the palace the visitors sat on the

seats prepared for them. The Prince himself helped to serve the meal which is described as "sumptuous foods, solid and soft." After the meal was over, Prince Bodhi seated himself near the Buddha and opened the conversation by stating that in his opinion true happiness, "must be sought not through things pleasant but through things unpleasant." The Prince then listened to a long discourse. After Gautama had sorted out the train of confused thinking, the Prince declared his devotion to Gautama, to his Doctrine, and to his Order. Then Gautama rose from his seat and departed with his monks.

There are many instances of householders inviting Gautama to a meal. In no way were they expected to renounce their domestic lives. From all accounts Gautama was a good diner-out, and he preached a sermon, or gave a discourse, to his host and hostess according to their intellectual capacity. But Gautama knew what an affliction hunger could be. On one occasion a poor villager sought him out as he was anxious to listen to a discourse Gautama was going to deliver. Actually the man's mind was ripe to receive the Doctrine, but he was very hungry physically. Gautama ordered that the man be fed first. After he had been fed, and was satisfied, the sermon or discourse was delivered.

Lesson in Behavior

Generally, it was Gautama's custom after he had collected food in his bowl for the midday meal, to retire to some quiet spot in a wood to eat it, and then to practice concentration and meditation. On one occasion, when Gautama was resting under a tree during the heat of the day, a layman known as Potaliya came along. Evidently they were acquainted. After courteous greetings, Gautama said: "There is sitting-room, Householder, be seated if you will."

Potaliya was indignant! He was not a householder! He had renounced the world as Gautama had done and therefore it was neither seemly nor proper to address him thus.

"Well, Householder," said Gautama, eying the figure near him, dressed in a long tunic and cloak, plus umbrella and sandals, "you have all the indica-

tions, characteristics, and marks of a householder."

"But, Gautama, I have retired and given over."

Gautama then asked him how he managed to do that. Potaliya replied, "Why, I have handed over to my sons as their inheritance all my wealth and substance, all my gold and coins of silver, in connection with which I no longer issue orders what to do and what not to do, but just get my food and clothing. That is how I have retired and given over."

"There is a difference, Householder," replied Gautama, "between what you call giving over and the giving-up under the Law of the Noble."

Potaliya being interested asked for an explanation and, as he was also sincere, Gautama said: "Harken, then, Householder—pay attention, and I will tell you. . . . In the Law of the Noble, there are eight states of consciousness conducive to giving-up according to the Law of the Noble. These are the eight:

1—All killing should be banned by holding life sacred; 2—thrift should be banned by never taking what is not a free gift; 3—lying should be banned by strict obedience to truthfulness; 4—calumny should be banned by never stooping to calumniate; 5—covetise should be banned by uncovetousness; 6—taunts should be banned by never taunting; 7—angry rage should be banned by placidity; 8—and arrogance should be banned by humility.

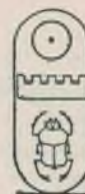
Such, briefly and without detailed exposition, are the eight states conducive to this giving-up."

Potaliya then asked Gautama to continue, and so the householder was given a further explanation with details. Potaliya realized the significance of the teaching and therefore declared his adherence to Gautama and his doctrine, but he certainly did not become a monk.

Meat Eating

Suppose you are living in a village or a town in the time of the Buddha. You are a devotee of Gautama's doctrine. You ask Gautama and some of his disciples to a meal the next day. Would you serve a meal that included fish, chicken, or meat?

Some householders who knew nothing about Gautama's teaching would



put food into his bowl when he arrived at the door on his begging round. The food might consist of a few handfuls of cooked rice or some cooked meat and vegetables. Gautama and his disciples ate what was given to them. Never at any time did they embarrass the householder by refusing to eat this or that. However, Gautama expressed his views about meat eating under certain conditions.

In a discussion with a physician, Jivaka by name, Gautama says: "I forbid the eating of meat in three cases: if there is evidence of your eyes, or of your ears, or if there be grounds of suspicion. And in three cases I allow it: if there is no evidence either of your eyes or of your ears, and if there be no grounds of suspicion."

At one time Gautama's cousin, who was a monk in the Order, tried to create a disturbance over a number of the rules—one being that there should be strict vegetarianism and that for a monk to eat fish or flesh was sin. But Gautama would have none of it—the bhikkhus or monks were to eat what was given to them.

The bhikkhu in whom all hatred and delusion that could create hurtfulness had been grubbed up and who radiated good will, sympathy, and poised equanimity would accept food from a householder without any criticism as to the quality, quantity, or contents of the food. The question of serving or providing meat or not rests with the householder.

Gautama often refers to himself as "The Truth-finder" and as to a layman providing meat, he says, "Whoso takes life expressly for the Truth-finder, or for a disciple of his, is storing up much demerit for himself in five respects. First, in that he orders a particular living creature to be fetched; second, in that this living creature, by being fetched, experiences pain of mind and body; third, in that he orders it to be killed; fourth, in that, in being killed, the living creature experiences pain of mind and body; and fifth, in that he offends the Truth-finder or a disciple of his by offering him what is improper."

A reigning monarch, Pasenadi by name, was rebuked by Gautama on one occasion for overeating. The King paid

attention to Gautama's advice on diet, carried out the instructions, and soon had cause to be grateful for his improved health.

Analysis of Problems

At another time this same monarch paid Gautama an unexpected visit. He was obviously upset over something so Gautama inquired as to the trouble. It seemed that a wealthy merchant had died intestate and the King claimed the deceased's property. All the gold and silver had been conveyed to the palace but what had upset the King was the merchant's personal items.

The man's food had consisted of sour husk-gruel left over from the previous day, and his clothing—hempen garments in three lengths, and his carriage. "Why he drove about in a rotten little chariot rigged up with a leaf-awning!"

Gautama reasoned with the King that wealth which is "not rightly utilized runs to waste, not to enjoyment." In this case a mean man who has acquired a great fortune neither cheers nor pleases himself, nor his parents, nor his wife and children, nor his slaves, craftsmen, and servants, nor his friends and colleagues.

"In the end," said Gautama, "those riches of his, not being rightly utilized, are either confiscated by Kings or by robbers, or are burnt by fire, or are carried away by floods, or are appropriated by heirs for whom he hath no affection."

On one occasion Gautama was on his way to a town to collect food in his bowl for his midday meal when he came across a young man going through various salutations. He had had the prescribed bath and was standing with wet hair and wet garments, worshipping with folded hands the eastern quarter, the south, the west, the north, the nadir and the zenith. Gautama politely asked him why he was doing all this (actually a ritual ceremony to prevent ill-luck coming from any one of the directions).

The young man replied, "My father, sir, when he died, said, 'My son, worship the quarters.' Now I, sir, honouring, reverencing, respecting, and revering my father's word, have risen early and am worshipping the quarters."

Gautama tactfully pointed out that the six quarters should not be worshipped in that way. The young man's interest having been aroused, he requested that a discourse on the subject be given to him.

"Then listen and reflect, I will speak," said Gautama. "Even so, Lord," replied the young man.

Gautama then gave the following instruction which is quoted in part. "When in the noble disciple the four vices of action are put away, and in four respects he does no evil action, and does not follow six things that lead to loss of wealth, then he is removed from the fourteen vices, he covers the six quarters and gains victory in both worlds—both this world and the next are a success for him. With the dissolution of the body after death he is born in a happy state, the world of heaven. What are his four vices of action that are dispelled? Taking life is a vice of action, stealing, wrong indulgence in the passions, and falsehood. These four vices of action are put away in him."

Gautama's exhortation to this young man is a long one, and it is likely that a number of addresses to the laity have been included.

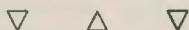
We find Gautama giving instruction to parents as to how they should care for their children: restrain them from vice, train them in virtue, have them taught arts and the sciences, get them suitably married, and give them their inheritance. Gautama addressed the

laity as to how children should minister to their parents, what is the duty of teachers to their pupils, and how pupils should behave towards their teachers, how a husband should cherish his wife and a wife administer to her husband, how the master or employers should provide for the welfare of their servants and how the honourable man should minister to his friends.

Gautama also exhorted his lay devotees to avoid the following five trades which are: sale of human beings; sale of weapons for depriving of life; sale of birds, animals, etc., for slaughter; sale of poison for killing purposes; sale of intoxicating liquors and drugs except for medicinal use and the flavouring of food.

Some of the householders qualified very well in the practise of Concentration and Meditation; for example, the famous discourse known as the "Sati-patthana Sutta" or "The Discourse on the Arousing of Mindfulness," was delivered to the inhabitants of the Kuru country because of the ability of the people of the Kurus to comprehend deep doctrine. This discourse was originally taught to the monks, but like a number of other discourses it was eventually repeated to certain householders.

About seventy-five percent of Buddha's sermons were preached to his bhikkhus. Eventually the lay people came on the scene, and they formed a very important part of the Sangha or Order.



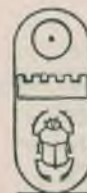
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ROSI-CRUCIAN SUPPLY BUREAU

San Jose, California, U. S. A.





Aum—Om—Amen

By DR. H. SPENCER LEWIS, F. R. C.

(From *Rosicrucian Digest*, April 1935)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



OF ALL the mystic words found in the teachings, rituals, and symbolism of the various mystical and philosophical schools of the Orient and the Occident, the words *Aum*, *Om*, and *Amen* are the most frequently used and generally recognized.

But the average student of mysticism in the Occident knows little, indeed, about either the origin or nature of these words. In the Rosicrucian rituals and teachings these words are rightly applied to certain principles, and correctly associated with certain laws. Perhaps of all the various mystical bodies in the Occident, the Rosicrucians use these words more precisely in their mystical studies and principles. However, from the questions that occasionally come to us from members and non-members who read our literature and magazines, it is apparent that there is still some unnecessary mystery surrounding these words, and it may be helpful to touch upon this subject in greater detail.

Very few of the Christians in the Occidental world who use the word *Amen* (pronounced a-men) seem to realize that they are using a very ancient mystical word, and that their use of it is more or less incorrect and most cer-

tainly misunderstood. And, strange to say, very few Christians know that Jesus himself was called "The Amen" as revealed in a passage in the Christian Bible. This illustrates how mystical words may be attached to ritualism without a correct understanding of their use, or their nature, and how such words may be continued in use through many centuries as a mere formality. Incidentally, it may be said that in the Christian ritualism and ceremonies there are many mystical, Oriental, and even pagan elements that were adopted by the early Christians and have come down through the ages with an entirely erroneous application and with a complete elimination of the beautiful mystical power that could be derived from a correct use, and an understanding application of them.

It may not be apparent at first to the average student of mysticism that *Aum*, *Om*, and *Amen* are identical except in spelling or linguistic nature. In each case the "m" sound is of extreme importance, and in pronouncing the words it should not only be emphasized but prolonged. The "o" and the "au" and the "a" are almost identical in sound, and in mystical ceremonies in the Orient are pronounced in the tone and pitch of the musical note A in the first octave above Middle C. The word *Amen* should be pronounced as though

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it were spelled "Amn," or really "Am," and as one syllable rather than two. If it were spelled *Ahmn* we would be able to pronounce it more correctly for the "a" should have a fairly broad sound given to it.

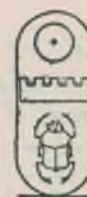
Undoubtedly, hundreds of books have been written, and many hundreds of secret manuscripts prepared, dealing with these three words, or with their root. For the root sound is more easily recognized by English-speaking people in the form of Aum. Those familiar with the Christian religion will recall the passage in the Christian Bible which states that "In the beginning was the Word; and the Word was with God, and the Word was God." And there are other references not only in the Christian Bible but in the sacred writings of other lands, relating to the fact that this word was made flesh at one time or another in the past, and may be made a living word again. It is interesting to know that in nearly every spoken language of the world there is a sound that is equivalent to *Aum* or *Om*.

It is interesting to note, also, that almost the first sound that every babe makes in its attempts to express itself or reveal its inner emotions by sound is that which is caused by the pronunciation of the letter "m." In all of the sacred chants of the East, two sounds are more often repeated and used in connection with various ideas expressed in a mystical manner: these are that of "au" or "ah," and the "m" sound. In our secret teachings the meaning of the "m" sound is made very plain and is significantly revealed. The sound of "ah" or the broad sound "a" is almost universally a sound of adoration or of awesome enthusiasm representing the expression of ecstasy of the soul and mind. It is used, therefore, in many chants and sacred utterances to express adoration, and in such cases is used in a prolonged tone of "ah" to the note of the keyboard mentioned above.

Right here the investigator might say that he would like to know why some other sounds such as "oh" often used in the English language to express surprise or confusion, or other letters of the alphabet such as "r" or "e" or "i," are not used for mystical purposes, or

made to represent the word "that was in the beginning." May I say in answer to this natural question that the combination of "ah" and "m" represents in its perfect and correct pronunciation a rate of vibration that is filled with creative, Divine power that brings immediate attunement with the Cosmic forces. It should be kept in mind that man *discovered* these words and did not invent them. Whether we classify this discovery as a result of Divine revelation or from experiments on the part of the sincere seeker, the fact remains that man did not *arbitrarily* select the sounds of "ah" and "m" but found that of all the sounds he could utter these were associated definitely and positively with Divine and creative power that produced certain effects within his being and within his aura around him. The mere fact that in many different countries widely separated and out of contact with one another, the natives in ancient times independently adopted the similar sounds in their rituals and chanting, for the same purpose, most certainly proves that there is a power and a quality in these particular vowels and in their uttered sound that cannot be found in other words.

As I am preparing this article my radio is tuned to a soft musical program which was suddenly interrupted by the spiritual singing of some Negroes who are emphasizing some of their old-time songs known as "spirituals." Without the least analytical effort I notice the constant repetition of the "ah" and "m" sound in their songs, and the very noticeable prolonged humming sound of the "m," often drawn out to great length by a few of the voices while the others emphasize the "ah" sound. It is generally recognized in the Occident that the Negro spiritual songs contain a spiritual element and quality that at times appears to be uncanny, and certainly mystical. Many persons think that this is something that is native to the American Negroes, whereas in fact it is an inheritance from their African forebears, and this in turn is a part of the universal, Oriental, Eastern ritualism that is so widespread among foreign nations and peoples. In these sounds of Aum—Om—Amen, we have vibrations of the highest quality of Cosmic power and consciousness.



In many other mystical names and words, we have some of this quality hidden or concealed. I refer to such words, for instance, as Rama, Padme, Omar.

In attempting to pronounce these words you will notice that little physical effort is required, and that a very peaceful and relaxed attitude of the body and mind can be maintained while using them, and that this relaxed condition enables the entire body to be benefited by the sound vibrations which set up a condition of attunement with the Cosmic almost immediately. In the Sanskrit grammar we learn much about these sounds, and it should be kept in mind that the Sanskrit language was probably the first one in which the mystical words were associated with ideas in a definite manner, and regulated in their application. In Sanskrit the combination of "a" and "u" is equivalent to a diphthong pronounced as the "o" is in other languages, and this "o" has the same sound as "ah" or "auh." The correct pronunciation of the sound has an immediate effect through the sound channels of the mouth and head, upon the pituitary and pineal glands, and even the thyroid. These effects are transferred psychically through the sympathetic nervous system to all of the psychic centers and plexuses of the human body.

It is for this reason that the mystic in private, relaxed meditation often begins his period of Cosmic attunement by the repetition of this mystical word either as "aum" or "om," repeating it slowly ten or twelve times, and always trying to strike the correct musical pitch. In this connection it is well for those who wish to experiment more extensively with the word to secure a pitch pipe at some music store—one which will give the "a" sound, or a tuning fork that will do so. If there is a musical instrument in the house, it will be a valuable help to practice this word with the correct note on the instrument for a number of days until one becomes trained in correctly determining the right pitch and tone.

Analyzing the word *aum* as the more nearly correct of the three syllables, we find that each of the three letters composing it has a power and mystical im-

(Continued on next page)

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Questions



The questions in this column are two of many submitted by readers. They have been chosen as of sufficient general interest to warrant inclusion here.

• • •

Question: Who were the true Aryans?

Answer: The term *Aryan* was formerly used in the last century to denote the unknown source of the languages of the various races known as Indo-European. Philologists used this word synonymously with *Japhetic*—Aryan because their original home was supposed to be the plateau of Iran of Arya in Asia, and Japhetic because they were regarded as descendants of Japheth, a son of Noah. This Semitic or Shemitic family was so-called because they are believed to be descended from the Biblical Shem, another son of Noah. Also, the Hindus called their country *Aryavarta* or "the land of the Aryans." Specifically, "the land of the Aryans" was a tract of land between the Himalaya and the Vindhya ranges. The Egyptian hieroglyphics and records contain information concerning a certain wonderful race which inhabited their land at a very early date.

These people, Hindu and Egyptian, most probably having migrated from Atlantis, remained apart from the other races for a number of years; however, those who did not intermarry finally perished because of their small numbers, and so ended the true Aryans. The time of the Aryan settlement in Egypt and India was many centuries ago. The possibility that their blood is in any race today is very remote.

• • •

Question: What is a good source book for planting by phases of the moon?

Answer: Benjamin Franklin's *Almanac* contains directions for planting different crops by the phases of the moon which would be most helpful for each crop. We are told that fruits and vegetables are at their best during the full of the moon. It seems to be the conclusion of modern scientific agriculturists that planting before the full moon gives greater and better results than planting before the new moon.

portance of its own. The "a" sound is associated with the basic powers of the psychic nature, and of the physical body and physical world. For this reason the "a" is often associated in mystical ritualism with the following expressions or ideas: Brahma, Father, Harmony, Omnipresence. The "u" sound comes from the center of the psychic body and is very closely related to the pituitary and pineal glands. It has a very definite effect upon them. But this is not true if the "u" is pronounced alone and separately as in the English language where we pronounce it like the word *you*. When associated with the letter "a" as "ah" the "u" should be very soft and in the form of "oo," as in the English word "mood." This gives you the double sound of "ahoo" with the accent on the "ah," and the "ah" sound drawn out slightly and ending with the sound of "oo." The letter "u" in this tone and manner of application is associated in ancient rituals with the words *Vishnu*, *mind*, *light*, and *omnipotence*. When we add the sound of "m" we are drawing upon the vibrations from the tip of the tongue, so to speak, and bringing the other two to outer expression. By prolonging the "m" into a long humming sound at the end of a word,

we are adding the significance of "m" which has always been associated in ancient literature with the Holy Ghost, with spirit, love, the psychic body, Siva, the dream state, passivity, and omniscience.

Analyzing all of these facts we see at once that the word is, after all, another and a very universal name for God, the *Almighty*. For this reason in the early Christian literature, Jesus was referred to as "The Amen." Instantly we realize that the use of the word *Amen*, in the Protestant Christian churches at the end of prayers or glorious expressions, to mean "so mote it be" is erroneous.

These mystical words of Aum, Om, and Amen should always be used very reverently, as though one were handling or touching one of the most sacred symbols of Divinity. They are not magic words (as some other words used in Oriental, mystical literature to bring a sense of protection and guardianship in times of emergency), nor are they curative or therapeutic words to be used in pain and suffering. They are purely Divine words to bring about Cosmic attunement, and at-one-ment with God in the highest spiritual sense, and only for a Holy purpose should they be used.



AMORC INITIATIONS

NEW YORK,
New York:

New York City Lodge, 250 W. 57th St., announces the following Initiations:

Ninth Degree, (Lodge Members) Oct. 2.

Ninth Degree, (Visiting Members—at the Park Sheraton) Oct. 9.

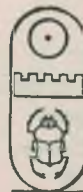
Fourth Degree, Oct. 19.

Seventh Degree, Oct. 30.

Eighth Degree, Nov. 13.

Fifth Degree, Nov. 30.

(If you are eligible for these Degrees mark the dates on your calendar. For exact hour of these initiations, contact the Lodge Secretary.)



The Power Behind Columbus

By HAROLD PREECE

FOUR hundred and sixty-three years ago, this month, a fearless navigator named Christopher Columbus set forth across uncharted waters to find a land whose existence had been hidden from the empires of Christendom. Here in a primeval Eden, covering half the universe, he was greeted by primitive clans living in Stone Age societies and dismally ignorant of the "faith" symbolized by the Cross of Rome. Columbus had "discovered" America. And Christianity had its initial planting on terrain sunk in savagery.

Or was that the way it happened? Was "the Great Admiral" really searching for "a new and shorter route to India" when he commanded his mutinous conscripts to sail west? Or did he know precisely where he was headed? Was his destination as sure as his instructions were explicit? Was his voyage but the camouflaged last phase of a struggle waged for centuries between the spurious civilization of Rome and a far older, deeply genuine one uprooted from its native soil but still flourishing through its daughter societies on the Western shores of the Atlantic?

Who was Columbus? Was he simply a naval officer of the Spanish Crown, yielding sole obedience to Ferdinand and Isabella? Was he, as a contemporary Irish scholar, Charles Duff, pointedly inquires, "the actual discoverer" of our hemisphere? Or was he, by proper definition "its first exploiter"? Have old fables been blurred by new facts?

Should we not take a closer look at a sentimental legend this October, when we again stage parades and recite poems



in honor of Columbus?

For increasingly, geographers and historians tell us that there was no more a valid "first discovery" of America than there was of Europe, Asia, or any of the world's continents. Eternally the tribes of man have been in motion across the *entire* face of the earth. And every group of wanderers to some distant Canaan has found evidences of other peoples who had preceded them.

Archaeology, substantiated by profound art-cane tradition, proves that America was no exception to this whole driving, restless process of human migration. Norse refugees from justice scouted its eastern coast; Chinese traders its western. Still other nationalities, reflecting various levels of development, left memorials ranging from crumbling, deserted cities in the Peruvian Andes to the charred bones of slain buffalo in the Colorado Rockies.

America was therefore *known*—not discovered by many races aeons before Columbus ever raised the flag of Spain on a Bahama beach. Specifically it was known and colonized by a people identified through long-suppressed records as the leading pathfinders and civilizers of the Ancient Centuries.

Those brave, forgotten ones were the Celts whose main surviving branches are the Irish, the Highland Scotch, the Welsh, and the Bretons of France. Conquest and persecution by the spiritual and military representatives of Rome have reduced their numbers as well as the areas where they live. Yet their nobly-minded ancestors built the vast and enlightened Celtic Empire which

extended from Ireland, its majestic seat, eastward beyond the Danube River to the shores of the Mediterranean and the peaks of the Balkans.

This empire arose in Europe during an age so remote that no two historians can agree upon its exact date. But the erudite 17th-century Rosicrucian, Elias Ashmole, traced through the records of the concealed Druidic priesthood a dynasty of Celtic princes who had ruled Britain as far back as 2500 B.C.—2000 years before the emergence of the Roman Empire and 1800 years before the beginnings of Rome itself. We know that the Celts originally entered the European continent from the North African region whose hub was Egypt. The legendary founder of their race was the scholarly Prince Goidel (pronounced Gael) whose name was commemorated in the ancient designation of Gaul for France and in the identifying term of Gaelic for the Irish-Scotch language. Tradition asserts that Prince Goidel married the daughter of an Egyptian Pharaoh and was the personal friend of the great Hebrew Magister, Moses, who welded the twelve Jewish tribes into a nation.

Moral Leadership

For almost 5000 years—from antiquity to the Middle Ages—the Celtic civilization held the intellectual and moral leadership of Europe. On that continent, it produced the first written alphabet and established the first imposing academies of science. To its schools—the forerunners of all European universities—came even the learned Pythagoras seeking advanced principles of mathematics and astronomy. Its merchants and ambassadors were to be found in every nation. Its ships, engaged in peaceful commerce, circled the globe thereby proving the teachings of its sages that the world is round.

But the most treasured glory of the Celtic civilization was its sublime Celtic Church directed by the Irish Magus—King at Tara—which was also the Supreme Western See of the Great White Brotherhood. When Rome was no more than a cluster of hunters' shacks on the banks of the Tiber, that church was proclaiming the Oneness of God and the Oneness of Man as exemplified in the unifying religion of Iesa Criost—

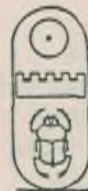
the Supreme Avatar who would later be incarnated in Palestine as Jesus Christ. Even from the writings of Romanist historians, we can infer that its highest Druidic apostolate of the Culdees continued to maintain close contact with the Egyptian Magi guiding the ageless mystery societies of North Africa.

From the inception of the Roman Empire in the Fifth Century B.C., the Celts were on the alert to protect Europe against this threatening tyranny bent on enslaving mankind and wiping out every foundation of progressive society. Employing unavoidable force against forces, Celtic armies took the offensive against the thing called "Roman authority."

For centuries, that warfare knew no truce on the fields of battle nor in the minds of men. The titanic conflict became what the Irish-American occult historian, Conor MacDari declares it to have been—"the greatest and most prolonged struggle in ancient times." The Celtic nations battled heroically knowing that the final result would determine the shape of civilization for thousands of years to come. But one by one, they fell before the crushing military machine of the Roman dictatorship.

That Ireland was left untouched by the Roman phalanxes was due to no tender regard for its religious and cultural sovereignty. But by the Second Century A. D., the Caesars were up to their helmets in trouble. In Western Europe, their political sway was challenged by the Germanic tribes whom they had originally hired as paid troopers to fight the Celts. In Eastern Europe and Asia Minor, the imperial viceroys were finding it difficult to suppress the spreading of the new sect which had arisen after Jesus the personified Logos had been crucified by order of the bungling Pontius Pilate.

So cunningly has history been distorted by theologians that few of us realize the shrewd adjustments which Rome made to retain the power it had usurped over the peoples of the earth. To stem rebellion, it scrapped its pagan cults and built a highly-centralized ecclesiastical structure piously claiming descent from the same Teacher and Avatar it had cynically condemned to



execution. Rome's priests of Jupiter and Apollo were transformed into its "pastors of Jesus"; its Emperors, into its Popes. Its swords, kept whetted for fresh sacrifices, were concealed behind its purloined emblem of the Cross which the Celtic missionaries had traditionally used to manifest the Karmic truths of eternal life and eternal rebirth.

By subverting the Cross, Rome continued to conquer. She had shattered the Celtic Empire but the congregations of the Celtic Church, drawing sustenance from the Irish Magi, still flourished throughout Western Europe. MacDari reminds us that "it was the worship of Iesa, more than any other religion" which "prevailed among the people of Europe at the time the Church of Rome began her mission to plunge the world into ignorance and darkness in order that mankind might forget all of the past." Irish and Scottish priests from the great seminaries of the Culdees competed for souls with Roman priests over a huge stretch of the continent. And when Rome could not win the argument with the weapon of reason, she resorted once more to her traditional and coercive instrument of the sword.

To hallowed Ireland, she dispatched her recent converts, the Norse—commonly called the Danes. These then roving pirates set up the first successful churches of the Roman ritual in the country—after burning the Irish centers of learning, including their ancient records that may have dated back to the original Celtic exodus from Africa. Yet in spite of blade and torch, the venerable Celtic Church survived in its chosen country for almost two centuries more, till 1172 A. D.

That ill-fated year, King Henry II of England, acting under direct instructions from Pope Adrian IV, completed his victorious invasion of Ireland. As a consequence of the sordid deal between king and pope, the Irish nation was forcibly annexed by the English crown. The remaining Irish Celtic congregations were forcibly incorporated into the Roman Church.

But great and healthy offshoots of the Celtic Church still thrived in a land that Rome wanted the world to forget. That land—both by the testimony of the Irish chronicles and the tightly-

locked records of the Roman Vatican—was the one we call America. To its Celtic civilizers and colonizers, it was known poetically as *Hy Brasail*, meaning Isles of the Blest.

Proof of this assertion is to be found in many examples from many places on these two continents of the West. The weight of the combined evidence is so overwhelming that it makes the whole Columbus hoax seem like a sleazy intellectual fraud.

The Druids

Long before the Roman Cross was transplanted in blood to our shores, the Celtic Cross had been raised naturally and benignly by the Druidic Culdees loving both the Creator and his creation that is mankind. We find enduring traditions of these white-robed Magi in the tribal arcana of Indians from Florida to Guatemala. (See article, "Druids in the Americas," *Rosicrucian Digest*—April 1954.) Their shrines range from the famous Round Tower of Newport, Rhode Island—a typical Celtic *ecclesia*—to the correspondingly round temples of Yucatán and Peru. Celtic worship centers were almost invariably circular in their design to demonstrate the teachings of the Evangelist-Adepts that the earth is spherical and not flat.

The Cross, in its different forms, was a religious symbol respected by virtually all the hundreds of Indian tribes. Many Indians were understandably confused when Catholic and Protestant missionaries exhorted them to "accept" an emblem that they had never rejected. Baptism to cleanse the soul from transgression was practiced throughout Mexico and South America. Among the Mexican Aztecs, the rite was called *Opacuna*—"the bath of sins." Significantly an Irish word *pacuna* means "the sins."

In America as in Europe and other Celtic missionary fields, the Culdee apostles explained the omniscience of God by reference to the Sun whose all-pervading warmth insures life and fertility to the earth. Practically all native Indian religious cults invoke that great central planet of our solar system in their ceremonials. The tribal names for the Deity are often, as MacDari has shown, but variants of Celtic terms by which He was called. Witness the word

Manitou used by the Algonquin priesthood. Is not this simply an adaptation of the Irish designation *Mann*, for the All-Father?

It may be argued that all this evidence is substantive rather than documentary. Have we any written proof that Celtic missionaries reached America and established congregations before Columbus? The answer is yes!

Large gaps exist, of course, in the available records. Many vital documents were burnt by the Danes, and many other ancient manuscripts from the looted Celtic monasteries were sold as scrap paper to junk dealers after the English occupation of Ireland.

But we do know, from authentic sources, the names of several Irish missionary bishops. These include St. Brendan who sailed from Kerry in 545 A. D. to find Celtic-type congregations, directed by priests of his nation, among Indians whom we believe to have been the Shawnees of Florida. Our facts are backed by frank Catholic scholars who declare categorically that the Celts were the first emissaries of Christ in America and therefore its earliest European "discoverers." In addition, the Norse *Eddas* state that the first Scandinavian explorers of this hemisphere encountered Irish-speaking missionaries laboring in a land, identifiable as present-day New England, but described in the chronicles as *Great Ireland*—named for the older but less spacious Ireland across the Atlantic.

From the Egyptian arcane records, we can deduce that the Celts knew of the Western hemisphere centuries in advance of their removal to Europe and almost 5000 years before the voyage of Columbus. The sacred Pyramid Texts, committed to manuscript form about 3000 B. C., speak of a rich and prosperous territory in the Western Atlantic. Some of these Texts were probably transcribed from the Pyramids by the Culdees who first arose as a priestly order of the original Egyptian Magi fraternity commemorated in Rosicrucian annals.

By a striking parallel, the Western domain is called in these Egyptian writings, as in the later Irish Chronicles, "the Isles" or "Islands of the Blest." Very importantly, the Texts declare

that the "Isles" contained huge deposits of gold.

A noted British scholar, analyzing this statement, concluded that expeditions from Egypt regularly visited America to bring back gold for the manufacture of temple and palace ornaments. His belief is shared by Mac-Dari who states that the West provided "the gold and silver" used by the Irish churchmen to adorn their "symbolic monuments, pyramids" and temples.

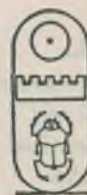
Now it so happened that gold was money in the Europe of Columbus. And that Rome had practically bankrupted the continent with its incessant and inexcusable military campaigns against so-called heretics.

Three hundred years of those flamboyant and foolish wars, the Crusades, had brought the Papacy little treasure but much grief from the Moslem nations of the Middle East. During that final decade of the 15th century, its liege monarch of Spain was busily expelling the last remaining Jews and Moslems from the Iberian Peninsula—while considerably making their travel lighter by relieving them of their possessions. Yet the cash reserves of the pope were as dangerously low as the "dwindling" stakes of the Catholic kings.

A fiscal crisis posed for the Vatican the worst dilemma in its history. Caught in the impasse was a pope who bore the touching title of Innocent VIII but whose savage Inquisition had swept down on the Rosicrucians and other esoteric societies, as well as "infidels" and anti-Romanist Christians. From the written accounts of Irish priests in the Roman clergy—so one Catholic archaeologist asserts—Pope Innocent knew of the Eldorado which kept haunting him. Papal account books also informed him that the Church's North American diocese of Greenland had continued to remit tithes till the latter part of the 14th century.

Mystery of the West

The wealth of the Western continents could restore solvency to the "See of Peter" and to its most loyal satellite: the fanatical kingdom of Spain. But if the age-long secret were revealed, the world would become aware of the
(Continued on page 383)





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

THE PROBLEM OF LEISURE

By CECIL A. POOLE, *Supreme Secretary*



TO ANYONE who has a great deal to do, and seemingly never enough time in which to accomplish all he wishes to accomplish, the idea of leisure being a problem is almost impossible to conceive. Those who have plenty of work to do find that the only problem connected with leisure is to find time for leisure. Leisure is a period that is free from responsibility. The time that we ordinarily consider as being our working day, or the period of time which we devote to making our living, or the doing of those things which we feel are constructive and worth while, is the period that obviously occupies most of our time. This is the period of re-

sponsibility, the period during which we assume the responsibility for accomplishing certain ends and purposes regardless of what they may be. Other time that we may have is devoted more or less to personal things—to eating, sleeping, resting, and to this rather ill-defined period known as leisure.

The first factor then that impresses us concerning leisure time is the fact that it is a period in which responsibilities are lessened. The only responsibilities that exist during leisure hours are those which are normally our accepted social responsibilities. The responsibilities of the control of property, of performing our duties, of doing someone else's bidding—these are, for the immediate period of time that constitutes the time set aside for leisure, put

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aside, and by putting it aside we feel that we have a period when we can do almost as we please. At least we are not bound directly by responsibilities that we may not too willingly wish to assume at times.

Leisure and rest are considered to be almost the same thing and can be considered such as long as the rest is voluntary. When we have time without responsibility to anyone but ourselves, that is, when we exercise the prerogative of the use of leisure time, we can normally choose whether we want to work or rest, do nothing or simply attempt to find some recreation or entertainment. When rest is optional, when it is something we can select without outside pressure or without responsibility, it is looked upon as something worth while to attain or to have available to us.

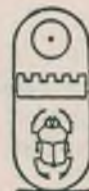
On the other hand, forced rest seems to interfere with leisure. If an individual is ill or is recovering from an illness and is required by the orders of his physician or by some other external factor to spend a certain period of time in rest or, at least, to limit his mental and physical activities to definite periods, he begins to develop the first realization that leisure, when coupled with certain responsibility even if that responsibility is only to rest, can begin to become a burden. Just as a period of work may at some times become a burden, so leisure, too, may not all be pleasant, particularly if we feel that we are not doing what we want to or that we are assuming responsibilities dictatorially placed upon us by someone else.

Leisure is a problem when it no longer is merely something to be anticipated but is a reality and we find that within its period of time there are certain things that are necessary to do whether we wish to do them or not. In that sense, one might say that leisure is exclusively those periods of time in which no responsibilities, in the ordinary meaning of the word, exist; that leisure time is time that is exclusively ours to do with as we please. This always seems to be an ideal. I doubt if there are any who have lived a comparatively normal life who have not wished at some time or another that they could quit the responsi-

bilities of whatever their work may be and have their full life a period of leisure. They dream of all kinds of things that they would do. They might follow a hobby, develop new abilities, take trips, be in a state of continually seeking enjoyment, or just rest. All these things seem highly desirable and glamorous when looked upon from a distance, but when they become a reality we frequently find that we are not prepared for them. In this sense, we are prepared mainly for the responsibilities that we assume in life and when those responsibilities are gone we may be at a loss as to what to do with the time that is left because it endures. Time continues regardless of whether we measure our activity in terms of responsibility, rest, sleep, eating, working, playing, or whatever we do. The fact that time is somewhat illusory is due to the fact that it changes its speed of passing in direct proportion to the interest we have in whatever may be occupying our attention.

Leisure has been looked upon in recent years as something to be attained. In the field of labor many individuals have worked toward the accumulating of additional leisure time for workers as being as important as the earning of the proper livelihood to which they are entitled. There was a time in the memory of many of us when the hours of work were not regulated and advantage was taken of the worker forcing him to spend almost all his time in the process of either working, eating, or sleeping. But gradually with the change in concept of these relationships in the social as well as the economic world, there are now few circumstances where individuals are forced into periods of labor beyond reasonable consideration. The shortening of the working day has produced more time for leisure, but very little has been done to instruct us how to use that leisure constructively and properly.

It must be realized that leisure, while being considered something to be earned, is not a commodity worth using unless it can be used for something. To cite an illustration, we all believe that the acquisition of money is a worth-while enterprise and most of us wish that we could acquire more. But if we could acquire enormous



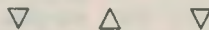
wealth, if we had all the money we could dream of, and then suddenly found that there was no way to spend it, nothing we could buy or no way to use it, we would realize that money would be of no value to us. Money, like other mediums, is only of value insofar as it can be exchanged for something. That is, money brings us enjoyment not in itself but in things that we might buy for our own use or the good that we might do for someone else. Leisure is in a sense the same. If we gain leisure but do not know what to do with it, if we cannot exchange it for anything that will bring us a degree of happiness or satisfaction, it proves to be merely a mockery. It is time to waste and the waste of time is no advantage to any living being.

Those who seek the attainment of more leisure or look forward to a period of retirement should stop to analyze just what leisure means to them. What can you do with time if you are not directed in its use? Leisure time, if we accept our preliminary definition, is a period of a lack of responsibility. Possibly leisure, to be successfully utilized, should be redefined as a period of self-responsibility. It is the individual who must live up the time and it is the individual who should make that time both enjoyable and useful, because time spent exclusively without use becomes tiresome. A child may think he would like to eat candy all the time, but it would not take him long to prove—through becoming tired of it as well as experiencing certain physical disadvantages—that candy is not an

ideal full-time diet. If a large amount of leisure time is available and there is no plan for its use, life becomes very dull, very monotonous, and, in fact, produces conditions within the mentality of intelligent human beings that are degrading.

Life is made of time in a sense, and there is definite waste if we do not use it all. We are here not merely to make a living, to obtain the food and shelter which are essential to our existence, but for a greater purpose. This purpose is to become a part of the scheme of the environment in which we function. The whole of life is more important than any segment of it. We live because we learn in the process of living and because we will be fitted, if we live this life properly, for a better life and better circumstances in another time or place. Therefore, the time that is available to us now, the time that is leisure, should be used in part to cultivate our own abilities and our own appreciation for those things which have permanent and enduring value.

This is not to say that we cannot use periods of time available to us for enjoyment, entertainment, and to attain relaxation and rest. But we cannot rest forever. Life must be lived and, to intelligently direct ourselves to it, we must learn as much as we can about the scope of life, about the potentialities of man, about that spark of life which is a part of a higher force which we can only know in part in our present realization.



CHRISTMAS CARDS

The first thought of the Christmas season is "Christmas Cards." And for the special friends you write year after year, something unusual and striking is sought. The Rosicrucian Supply Bureau has selected just such a card for you this year in the Tretchi-koff Christmas Cards (see back roto section for complete description). They bear large, full-colored reproductions of some of his most famous works which serve as gifts as well as greetings.

ABBATECOLA CARDS ALSO AVAILABLE. This smaller card with famous artist, Oronzo Abbatecola's *Three Manifestations* on the cover, comes boxed in lots of 10 for \$1.65 (11/10 sterling), and 25 for \$3.90 (£1/7/10 sterling). These, too, are colorful and distinctive, carrying a significant verse and inconspicuous symbol of the Order. Send orders to:

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The Power Behind Columbus

(Continued from page 379)

genuine Christian church with its Celtic-Egyptian arcane doctrines which had been outlawed in Europe. Perhaps, too, the Vatican had also received alarming information about the 15th century missionary efforts of Ahldain, the last Inspired Legate of the Great White Brotherhood in pre-Columbian America.

Obviously the records of the authentic Promised Land could not constitute a closed file in the Vatican pigeonholes for much longer. To the Vatican's embarrassment, the forbidden territory was continually being sighted by navigators whose information "leaked" to geographers. Bit by bit, it was being explored by navigators who spoofed at the tales of grisly monsters that clerical scribblers circulated to keep mariners from venturing beyond the bounds set by official mythology.

Pope Innocent was displeased with each fresh "discovery" that caused more minds to think. Everywhere, as Duff comments from his researches in the Spanish Archives, informed Europeans were speaking of "a Great Land to the West." A deluge of new globes and maps not only demonstrated the roundness of the earth but noted the Western hemisphere generally as "the Islands of Antilla."

Meanwhile aggressive Portugal, with its jaundiced view of the Inquisition and Roman-Spanish supremacy, was forcing the Pope's hand. Portuguese seamen had not only penetrated to Africa on the east, but also to a vast sub-continent which paralleled it on the western side of the Atlantic.

They were maintaining a discreet silence about their explorations. But Rome was the "great whispering gallery" of Europe "in which nothing affecting the interests of the Church in any part of the world" went unnoticed. Through Portuguese bishops, it was probably informed of what the voyagers had found. More disturbingly, Lisbon's imperial new colony was already beginning to be called *Brazil* from the original Celtic name of Hy Brasail for the entire continent—and not for a certain type

of commercial wood as we have been led falsely to believe.

Rome must face the hazard which she had been dreading, or else she would be excluded from rapid and multiplying "rediscoveries" of the West. But the risk must be a calculated one and closely veiled.

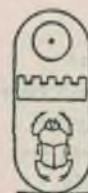
Probably Rome's grimly efficient militant body, the Jesuits, kept close watch on all the talkative seamen who claimed to have visited the Western lands. Most of these were poor, working mariners whose stories could be labeled sailors' tall tales. One, however, happened to be the rich friend of the papal cosmographer who constructed all the maps, globes, and astronomic charts—secret or public—for the Vatican.

This ambitious speculator was a Spaniard named Martin Alonzo Pinzon. Currently he was running a thriving shipbuilding business in Palos. But previously he had served as a navigator on a French merchant ship whose owners had discharged him for mutiny after the vessel had been blown by a storm to some still unidentified part of North America. Circumstances suggest that Pinzon had found either gold or traces of it in the land which the Vatican knew to be rich in treasure.

On a certain day in 1491, Pinzon arrived in Rome. There he was immediately presented to the waiting Pope by their go-between, the cosmographer. Within the closely guarded precincts of the Vatican, the three men devised the most elaborate and pretentious fiction presented to the world since the Romans had turned their victim, Jesus of Nazareth, into their god.

Pinzon, by the testimony of the Catholic Encyclopedia, was shown the tithing records of the defunct Greenland diocese. According to later affidavits filed by his son, the Spaniard found other "indications concerning the Lands to the West—in documents in the Library of Pope Innocent—"

Those same depositions, made by the son, state that the cosmographer gave Pinzon direct information of "those



lands which were still undiscovered." (italics mine.—H. P.) From still other official Vatican sources, we know that its staff scientist referred to areas "south of Greenland." But "south of Greenland" described exactly those areas which had been Christianized by the missionaries of the Celtic Church—by gentle apostles who needed no swords to accent their preaching. What further proof do we need that Rome's leaders knew of America and knew how to get there?

The Voyage

Events moved rapidly after that "policy conference" in the Vatican. Pinzon hurried back to Spain where he began making guarded preparations for an impending voyage. Far too astute to take sole responsibility for such a momentous trip, he began seeking a collaborator who was of the Church and also familiar with the ancient Irish sagas of Western colonization. Such a man was at hand. He was Christopher Columbus, vagrant of many ports and no ship.

Columbus had been to Ireland. For seventeen years thereafter, he had been begging Portuguese and Spanish rulers to finance a quest for the "lost" Western island that had been the brightest gem of the Celtic Empire. This part of the Columbus story has been omitted or overlooked by virtually all his biographers. Our information regarding it rests upon the authority of Irish historians writing in a country which had no rich publishing houses to circulate their works. Yet the findings of these careful scholars have never been impeached for integrity or accuracy.

It was in the year 1477 that Columbus arrived in Ireland after a brief sojourn in Iceland where he probably heard of Irish refugee Culdees who had established there a temporary monastery before moving on to Eastern North America. Curiously enough, the wandering Italian stationed himself in Galway located in the very heart of Brendan's old Celtic diocese. A distinguished Dublin antiquarian, Dr. George A. Little, asserts that "he came—for the purpose of acquiring details of Brendan's voyage" and asks the pointed question: "For what other reason would he come?"

In Galway, according to another writer, T. J. Westropp, Columbus "gathered all he could learn of St. Brendan's Isle." Undoubtedly he must have spoken much with seafarers and elderly storytellers from the Irish coastal islands which had furnished so many crews for so many sailings to Hy Brásail. But sifting and collating all the accounts for him was a scholarly gentleman of Galway named Patrick Maguire.

We may regard Maguire as the forgotten man of the Columbus legend. Of his early life and his motives in assisting the foreign visitor, we have only some tantalizing clues. Perhaps he was primarily interested in turning a penny for himself. A more substantial inference is that he was a member of the secret Culdee-Druidic priesthood which occult records show to have continued as an elect Magian nucleus long after its exterior organization of the European-Celtic church had been smashed by the Roman juggernaut.

Ignored facts reveal that Columbus never lost touch with this mysterious Irishman after leaving the ancient Nation whom modern America may justly reverence as one of its hallowed Motherlands. Obviously Maguire lacked the necessary sum to underwrite a Western voyage for the wandering promoter since native capitalists were few in a country whose economy had been so methodically wrecked by the Romanist rulers of England.

To Martin Pinzon, Columbus owed his "stake." For it was the gold-hungry speculator from Palos who pulled the necessary wires at the Spanish Court which finally allotted the necessary cash. On April 17, 1492, the "Great Admiral" signed with Their Catholic Majesties, the famous contract promising him a one-eighth to one-tenth gross return from all "the islands and *continents* (italics mine)" which he might discover but containing not one mention of the Indies which the public had been told he would seek.

To Patrick Maguire, however, Columbus was indebted for the continued inspiration and dogged courage which finally sent him sailing westward. When his three ships churned out of Palos harbor the following August 3, not only

Pinzon the Romanist was going along for the epic trip. Standing on the deck of the Admiral's own ship, the *Santa Maria*, was Maguire the Celt.

From Ireland, once mistress of the seas, Maguire had brought countrymen to help man the main vessel. Their names are preserved to this day in the Spanish National Archives at Madrid. One of them, also listed by Fernando Columbus, son of Christopher, was William "the Irishman of Galway." A second bore the old Irish clan name of O'Flaherty—and he too may have been of the Hidden Priesthood. A third Celt, probably Welsh by birth but Irish by adoption, had come to serve Columbus as a pilot. His name on the rolls was "Rice de Galvey" which was probably but a Spanish misspelling of Rhys of Galway.

"It seems probable," says Dr. Little, that it was "the Brendan tradition" which influenced these Celtic mariners to join the fleet. Perhaps, admitting too much, Columbus had written on the eve of his voyage:

"I am convinced that *the terrestrial paradise is in the island of St. Brendan* which none can reach save by the Will of God." (italics mine)

Does the presence of so many Celts on Columbus' ships point up still one more mystery of that fated cruise?

Fearing that Columbus had become a complete adherent of the Roman sect, did the Hidden Priesthood dispatch some of its Initiates to lay concealed new bases for the Celtic-Egyptian religions which the cruel cult would now immolate with its torches lighted in the West?

What significance lies in the fact that it was O'Flaherty, by the buried Irish records, who first sighted land to

the West after four months of turbulent sailing? Or that it was Maguire who was "the first of the Santa Maria crew to set foot on American soil."

What more did O'Flaherty see beyond a pinpoint of sand and trees when he gazed from the crow's nest of the ship bearing the Roman cross? Did he visualize the possible destruction of temples conceived by his fathers under a different Cross?

On lesser levels, did he foresee the inevitable squabble between Columbus and Pinzon for those wrested material things of the New World?

What were the guarded thoughts of Patrick Maguire when he stepped down from the gangplank to touch the Bahamas whose missions of the Celtic Cross had known the loving supervision of Brendan? By certain signs and tokens universally known to Initiates, did he or a colleague reveal himself to the priests of the native folk who surged forward to welcome the strangers?

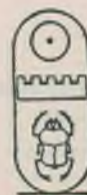
While Columbus continued his explorations in the so-called "West Indies," were other contacts made and other small, but lasting, foundations begun? Did men from the matrix of the ageless Celtic-Egyptian Order encounter the Ordained Ones of Ahldain and, with them, take counsel for a land whose impending descent into darkness would be relieved finally by its ascent into Light?

What new forms and new fraternities would Wisdom, checked yet undefeated by power, find for its expression during centuries to come? What tendrils of resurrection were already being nurtured by the Wise in the soil of our hemisphere? Did the Magi sow afresh the seeds of an eternal Rose? As truth advances, we shall know.



"Thou wilt likewise know, that men draw upon themselves their own misfortunes voluntarily, and of their own free choice. Unhappy that they are! They neither see nor understand that their good is near them."

—PYTHAGORAS



Is Your Personality Magnetic?

By RODMAN R. CLAYSON, Grand Master

It has been said that the development of a magnetic personality is a mark of greatness. Various schools of thought define personality differently. For our discussion, however, we will say that the reality of identity of any person is his personality; it is the manifestation of his inner self. Outwardly the personality is the self in action. Personality manifests according to the way we respond to our thoughts, and also the way we respond to the divine elements of our nature. Our personality manifests our spiritual inclinations.

Magnetism implies attraction; however, the term *magnetism*, as used in presenting the magnetic personality, is the characteristic by which we are known and by which people are drawn to us. Each individual possesses and manifests personal magnetism to some degree. The man possessing high ideas and ideals will manifest them positively. The inherent dynamic power found in the ideals of the individual adds strength and magnetism to his personality. Remember the familiar adage, "As a man thinketh in his heart, so is he." This is indeed a truism. That which he entertains in his mind becomes a mental characteristic; and this is reflected outwardly.

The development of the personality consists in seeking to have it conform to the nature of man's inner being or, more specifically, to express objectively or outwardly one's inner spiritual qualities. This develops a positive personal atmosphere. The degree of its intensity depends on the caliber of thought manifested by the individual. Constructive and righteous thought vibrations radiate outward.



A person who is healthy in mind and body is said to have a radiant personality; he radiates a form of magnetism which is sensed by others. What one cultivates in his mental domain will polarize his personal magnetism so that it becomes strong and positive. Although we

must cultivate our mental domain, we cannot live entirely in a mental world of our own making. We do not, for example, want a flower to be wholly a concept; we want to experience, as well—through sight, touch, and smell—those impressions which will give rise to the idea of the flower existing for the appreciation of everyone.

We all know people who are warm, attractive, and who make friends easily. There are others who are cold and intellectual, but not magnetic. Interestingly enough, our dogs and cats sense the strong or weak personality. The more agreeable and pleasing our personality, the less friction will exist when we are with other persons, and consequently the easier will be the path through life.

The personality is the inner self; it is the real you. The personality is not the physical form—the contour of the face, the weight, color, or size of the body—nor is it one's wearing apparel. These may aid in identifying you, but were you deprived of all of these, you would still have a realization of self as being apart from every other individual. Your opinions, your thoughts and conclusions are intimately of you; and, as you entertain them, they stimulate your emotions, and these stimulations engender sentiments. The sentiments merge with thoughts. It is this combination of emotional sensations which

you know or realize as you. If you become dominated by sentiment, and your emotions are continually excited, and your consciousness is constantly occupied with certain thoughts, this is reflected in your personality. The personality is an aggregation of one's dominant emotions and sentiments. It is the integration of one's inner divine nature with outward action. We are the makers of our personality, whether it be strong and magnetic or otherwise. We ourselves plant the seeds for whatever our future is to bring forth.

Cultivation of Ideas

As you direct your thinking into channels which incite the finer and nobler emotions and gently and delicately evolve the attributes of your inner self, you evolve the personality. The coarser the thoughts, the more harsh the sentiments, the more offending will be the personality. The finer and more delicate the thoughts, the more refined the sentiments, the more pleasing, harmonious, and attractive will be the personality. The person who devotes time to thinking of that which arouses the gentler emotions will experience a favorable transformation in the radiation of his personality.

Try to see people for what they really are; see their inner beauty; perceive their true personality. Do not catalog people wholly by their physical appearance. A person with depth of character and with spiritual inclinations may not be concerned with ostentation and a display of finery, yet he will radiate the strength of a splendid personality. One who is vain and selfish will not manifest a magnetic personality. Such a person is limited in consciousness and in personal attributes because his interest is centered only in himself. One's happiest experiences may occur when he is not thinking about himself, but when he is devotedly assisting others less fortunate than he is.

Giuseppe Mazzini, Italian patriot of the nineteenth century, wrote: "Life is a mission. Every existence is an aim; and that aim is to develop and bring into action all the faculties which constitute and lie dormant in human nature, and cause them harmoniously to combine toward the discovery and the application of the Law of Progress

which all are beginning to recognize as the Law of Life. But individuals, according to the time and place in which they live, have variously secondary aims, all of which should be under the direction of and governed by one permanent aim. In the comprehension of that mission lies our means of future progress."

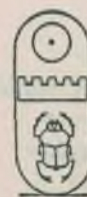
Every capability, every thought, every aspiration given to us must have a practical development. So many of us are content to live on the surface of things and think that the real meaning of life is found in a continual round of restless excitement.

The personality reveals the true inner self of the individual; it has little to do with his objectivity. Although the personality develops, more or less, in each and every one, it does not completely change, for the personality represents those innate characteristics in each of us which make us unlike. To allow our best traits and ideals to express themselves is to develop an individuality closer to or in accord with our true personality. For some, the magnetic personality may not be manifesting to its full capability; it may lack an understanding of the efficient direction of personal power.

Radiance

To develop a radiant personality requires persistent application, thoughtful action. This of course is true of anything in the world that is worth while. One having a most unmagnetic personality may so change the direction or polarity of his mental attitudes, reverse them as it were, and so respond to that spiritual nature from within that he may gain a high degree of personal magnetism. For some this magnetism remains for the most part unmanifest, unfortunately. If you do not have a certain amount of personal magnetism, you will find it very difficult to succeed in the world. People will withdraw from you or not take the time to talk to you and to become acquainted.

Within our beings is a higher consciousness which can illumine our minds with knowledge, wisdom, and action. Its light helps to bring order into our lives and to guard against the intrusion of fear, mistrust, and self-right-



eousness. A positive magnetism of the personality has great intrinsic value. The radiation of the personality is primarily a spiritual quality which has its source within the inner being of man, and must find its avenues of expression through the physical nature of the individual. When you hear someone say, "That person certainly has personality," you realize that the person being described is strongly magnetic and radiant. Personalities of this kind are outstanding; they have poise, they have dignity, and they are respected. These are qualities which, to a large degree, can be developed by anyone who so wills, as long as the endeavor is honest and sincere. Our spiritual achievements and creative expressions are not realized so much by ourselves as by those with whom we are associated.

To assist the radiation of the strength, depth, and dignity of the real personality, it is well to give consideration to certain objective attributes. These have to do with your general appearance, the way you carry yourself, your clothing, and appearance in general. Such attributes are noticed before a person observes your speech, mannerisms, or the way you express yourself. One is attracted or repelled by these characteristics. Attention to little matters such as these enriches the whole personality. It is analogous to the way one bears oneself in grace and dignity. These characteristics foster graciousness and self-respect.

An observer's response to the radiant personality of another is, in a large measure, a direct and inevitable result of that personality's poise, bearing, and mannerisms, as well as his choice of words. The first impression one makes on other people should convey to them three mental attitudes—confidence, respect for others, and self-respect. Self-respect speaks for itself; it breeds its own noble spirit. A true feeling of respect should be held for others. No one can be in mental harmony with you if you feel and show that you have no respect for him.

The most magnetic persons you have met are those who manifest a cheerful, optimistic spirit, and radiate cheer in their association with other persons. Likewise the most unattractive persons of your acquaintance are those who are

imbued with gloom, and who carry with them an air of depression, pessimism, and a general lack of cheerfulness. Optimism and cheerfulness are positive magnetic qualities, while gloom and depression are negative characteristics.

Emotional states are contagious, and other persons involuntarily tend to take on the emotions and feelings of those with whom they come in contact. One should direct his mental and emotional energies so as to develop and maintain mental equanimity, for this helps to radiate the positive inner strength of one's inner being. Earnestness, too, is positively magnetic. Enthusiasm in what one is doing is a positive quality. The radiant personality in conversing with others talks about himself but little. An individual may consider himself an interesting person, but one must remember that others usually have the same opinion about themselves and resent the assumption of that position if it is emphasized too strongly. The more one talks about oneself, the more he pushes into the background the good will of others. One should not bore others with personal experiences. It is far better to forget the personal self when talking with others, except when it is right to the point to bring the self into the conversation.

An excellent virtue of the magnetic personality is the ability or art of attentive listening. No one is so entertaining as the one who has the gift of being an intelligent listener—one who listens with sympathy, understanding, and comprehension, who inspires us to our best, and who makes us feel that we are terribly interesting. It is tact or lack of it that makes a person correspondingly agreeable or disagreeable in his social intercourse with others. Someone has defined tact as the art of pleasing.

Necessary to the radiant, magnetic personality, in addition to appearance and a feeling of honest friendliness, is speech, clearly expressed but not hard or harsh, clear steady eyes, mental acumen, and good mental and physical health. These are little things, but it pays to cultivate them, for they serve to eliminate friction and obstacles in the transmission of the impression one leaves on others through the magnetic personality.

Be what you have it within your power to be. Man's inherent nature has the faculty to create. He objectifies that which rises in the inner self. Thoughtfully consider strengthening the magnetic personality. The courage and fortitude manifested by such personality reveal strength of character. The manifestation of love and understanding is a conscious expression of one's character. Be warm and radiant, friend-

ly and positive, in all that you do; manifest the royal qualities with which you are endowed. Manifest the strength of your inner self and your true spirituality. This will help you to manifest the personality of the real you, and thus manifest your magnetic personality. Live the life you would have others live, and realize that what is unfolded within you is outwardly expressed to the world.



ROSICRUCIAN RALLIES SCHEDULED FOR OCTOBER

Members are invited to attend any of the rallies scheduled in October which they find convenient. A welcome will be extended to every member attending the interesting events of the following rallies.

CALIFORNIA, Los Angeles: The Southern California Rally, sponsored by Lodges and Chapters in Southern California, will be held at the Sunset Masonic Temple, 1308 Orchard Avenue, Los Angeles, October 8 and 9. The Grand Master, Frater Rodman R. Clayson, and other members of the Grand Lodge staff will be guest speakers at this rally.

COLORADO, Denver: The Rocky Mountain Chapter of AMORC will sponsor its rally October 14 to 16, at 1512 Gaylord Street, Denver.

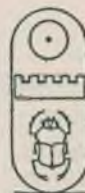
MICHIGAN, Detroit: The Eleventh Annual Great Lakes Rally, sponsored by the Thebes Lodge of AMORC, will be held at 616 West Hancock Avenue, Detroit, on October 14, 15 and 16. The Grand Treasurer, Frater James R. Whitcomb, will be the featured speaker at this rally.

Lansing: The Leonardo da Vinci Chapter will hold its annual rally on November 13. For further information, write: Vera Van Hoosear, Rally Chairman, Rt. 3, Box 394.

OHIO, Dayton: The Tri-state Rally, sponsored by the Elbert Hubbard Chapter of Dayton, will be held at 15 South Jefferson Street, Dayton, on October 21 to 23. The Grand Treasurer, Frater James R. Whitcomb, and the Grand Councilor, Dr. Gisbert L. Bossard, will be the principal speakers.

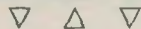
PENNSYLVANIA, Philadelphia: The Benjamin Franklin Lodge of Philadelphia, will hold its rally on October 29 and 30, at 1303 West Girard Avenue, Philadelphia.

NEW YORK, Buffalo: The Rama Chapter of AMORC will hold its Fourth Annual Rally in the Trinity Temple, 34 Elam Place on Saturday, October 29. An interesting one-day program has been planned, beginning at 9:00 in the morning and continuing throughout the day. Grand Councilors, Frater Gisbert L. Bossard of Cleveland, and Frater Harold P. Stevens of Hamilton, Ontario, will be guest speakers.





ALMOST fifteen hundred people crowded into the modern gallery of the Rosicrucian Museum on the first Sunday following the opening of Grandma Moses' show on August 12. Not really to see art nor to gain inspiration but rather because nostalgia brought them. It was a kind of last chance to see something that is becoming legend—the days that used to be in what we so proudly hail as the American way of life. The gallery was ahum with excitement, comment and laughter. There was almost a festive air. It was not composition, line, color, or technique that aroused them. It was rather the fact they could identify themselves easily and happily with the hominess of what was represented. There was a busyness in the pictures that was real and awakened memories of when everyday things had value, when there was an understandable relationship between the land, the animals, the people themselves. Like a rainy afternoon with an old picture book or a lazy excursion through a village antique shop, the gallery visitors pounced with delight upon the once-familiar and long-forgotten or the never-known-but-always-dreamed-of husking bees, sleigh rides, sap-gathering and the visits to the blacksmith shop. Early rural Americana thus brought a warmth and friendliness to merely living that momentarily touched everyone with its glow. Everyone was inwardly grateful to Grandma Moses for preserving her individuality and personal integrity, which are almost as forgotten as the scenes she paints.

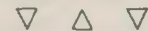


The San Jose Mercury of Sunday, August 7, 1955, devoted a page to a

story and pictures of Rosicrucian Park. The occasion was the fifth anniversary of the formal opening of the Art Gallery in 1950 as a further contribution to the cultural activities of San Jose and vicinity.

In these five years approximately 75 outstanding collections of art from every part of the world have been shown. Notable artists in all forms have personally lectured to interested audiences. Annual attendance now exceeds 100,000. Interestingly enough, the museum has contributed greatly to the trend toward museum visiting by the public in the United States. Statistics show this habit edging out baseball as a popular pastime. In 1905 there were in the United States only 500 museums. Now there are some 3000.

The Rosicrucian Egyptian, Oriental Museum has the largest Egyptian collection in the Western United States and its carefully selected and beautifully displayed exhibits make it unique among such institutions. A part of its uniqueness lies in the fact that although owned and maintained by the Rosicrucian Order it makes available without charge to the general public outstanding works of international renown as well as that of local contemporary artists.



The West Coast magazine *The Trumpeter* for April, 1955, contained notice of the art work of a soror, Nadia Graham Didenko, then on sale at the Rotunda Gallery of the City of Paris in San Francisco. A versatile artist, Soror Didenko busies herself in many media from commercial illustration and poster work to repairing antiques, restoring oil paintings, making murals and doing stage designing. She has also taught

in the therapy department of the Fort Miley Hospital for the past five years.

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While on the subject, the *Paradise of the Pacific* magazine from Honolulu featured recently a story of the work of Soror Erica Karawina. Her stained glass which won her favorable comment and commissions on the mainland continues to gain her enthusiastic acclaim in the Islands. Those who read of her experiences some years ago in the *Rosicrucian Digest* under the title "From My Yunnan Notebook" will be interested to know that Soror Karawina is moving again, this time to Formosa.

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The *Wellington Rosicrucian*, which is published quarterly by the Wellington New Zealand Chapter, is a friendly, good-humored, and thoroughly Rosicrucian publication. Change the names and you'll find the whole scene as familiar and as full of interest as your own Lodge bulletin.

The thoughts expressed are timely, too, as a few quotes will indicate:

"Inner growth in a human being is a matter of striving. By our own will we must push up through the hard soil of old prejudices and old ideas, and reach out into the light of that greater wisdom—a sunlight which even the aged can flower and develop to the very end. The power lies within us. It is the power that makes earth green with promise, and puts hope in all mankind."

—Soror June Cooper

* * *

"The world is not static—it is continually changing. Even the physical contour of the world is gradually changing. And with change, come new problems. Regardless of these changing conditions, when we are armed with the knowledge given us in the Rosicrucian teachings, we are able to keep these conditions under our control at all times."

—"Sums," M. S. M.

* * *

"Music speaks to the soul of love, in terms which only the soul can fully comprehend. It speaks also of joy, peace, and highest endeavour. Therefore, when we listen to great masterpieces it would be futile for us to try to interpret their message to

our minds in words. To our minds music may sometimes bring pictures, for art and music are closely allied, but its real message is to the soul, the highest there is in us, and it is here that it can best assist us in our spiritual unfoldment."

—Frater E. F. Hawley

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Phoenix, Arizona, Chapter held an interesting public meeting in August for members and friends. As a guest speaker Mr. Carl Sato, rancher and prominent citizen of Phoenix, spoke on "Buddhist Philosophy." In addition, a film on Egypt obtained from the film files of Rosicrucian Park was shown.

Business and pleasure were thus combined in Phoenix to bring the Order to the attention of the public and at the same time to provide a social evening for Chapter members.

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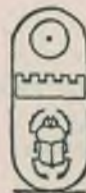
Members' comments are often most rewarding to the staff as well as to other members. Here are a few drawn from the many that pass daily over Class Masters' desks:

"I am changing slowly but surely into a different, happier, more relaxed person. I feel a sense of peace within which is very different from the turbulent wishes and desires which previously engulfed me. Every department of my life has improved. I am leading a very happy life, with my marriage, my home, my work and my hobbies but over all and above all else there is the desire to develop, evolve my real self toward the ultimate goal and I am convinced that the Order is showing me the way."

* * *

"At this point I would like to express my great debt to the Rosicrucian teachings I have studied so far. As I informed the Order when I first joined, I was a dyed-in-the-wool sceptic and a supposed rationalist. But I reached a stage when I knew intuitively I was on the wrong path, and that there was a meaning to life that was escaping me. I sincerely believe that, now, the Order has put me on the real road, and I am so changed already, that I cannot recognize my old self."

—Frater F. E. C., New Zealand





Papyrus Ebers



ON a journey to Egypt in 1873, Georg Moritz Ebers, a German Egyptologist and novelist, came into possession of the famous document which bears the title of *Papyrus Ebers*. The Papyrus, inscribed on a single roll in black with rubrics, was discovered in the sarcophagus of a mummy in the Acropolis at Thebes. Through the generosity of a wealthy German merchant, traveling in Egypt at the time, the Papyrus was purchased and presented to the University of Leipzig where Ebers later made a translation and transcription of it. The Papyrus was named for him in recognition of his work as an Egyptologist and of his discovery of the document. Authorities agree that the date of the Papyrus, which is in hieratic script is probably about 1552 B.C. It contains material taken from books of a much earlier period. It is supposed to be one of the six medical books which were a part of the 42 books of "Divine origin" (hermetic) given to the Egyptians by their god, Thoth.

It opens with the grandiloquent phrase: "Here beginneth the book on the preparing of medicines for all parts of the body. . . . Words have been given me by the Lord of All to drive away the ills of all the gods and the deadly sicknesses of every kind. . . . This is the book of the healing of all diseases." One wonders if, perhaps, Hippocrates, when a student, knew of or studied this book.

Numerous prescriptions are given for the treatment of many types of intestinal parasites peculiar to warm climates and with which the Egyptians, living in a semitropical land, seemed to be afflicted. Among the remedies prescribed are absinthe, dried sycamore sap, dates, onions, figs, pomegranate roots, castor beans, and other items of like nature. Other disorders for which treatment is given include polyuria, which some authorities believe to be diabetes; constipation, for which honey, sweet beer, wine, warm milk, and various herbs are

among the remedies; ankylostomiasis, the chlorosis Egyptica of today; and others too numerous to mention.

It is reported that many Egyptian physicians were expert ophthalmologists and were often summoned to treat Greek and Roman celebrities. One source of their knowledge may have been the Papyrus Ebers for it contains a lengthy section on diseases of the eye, such as cataract, conjunctivitis, amblyopia, strabismus, iritis, blepharitis, granulated lids, and dacryocystitis.

One section discusses gynecological disorders and another is devoted to pediatrics and obstetrics. A long section describing the various types of tumors, including tumors of the muscle, of the throat, fatty tumors, and abscesses of the neck, follows a section on anatomy.

Another section beginning with the phrase, "Here beginneth the remedies for driving vermin out of a house," would indicate that Egyptian physicians were versed in the household problems of the pests of the country. A special chapter deals with such subjects as: keeping snakes out of the house, ridding places of ants and scorpions, and the catching of mice; it gives remedies for stings of wasps and bites of spiders.

"Here beginneth the remedies for removing graying hair and preserving hair," is the intriguing heading for one section in which the following may be found. To dye hair, use crab's excrement and blood from a black cow's horn warmed in oil. A prescription for baldness recommends the application of lettuce leaves on the scalp.

Because of differences in language, climate, the period of time during which the *Papyrus Ebers* was compiled as well as for various other reasons, many of the diseases mentioned and described are unrecognizable to modern medical science.

The study of this ancient document and contemplation on its subject matter impresses the truth of the statement, "there is no new thing under the sun."



Group Power in Action

The 1955 Creative Writing Workshop of the Rose-Croix University concentrated in general on the necessity for human understanding. Among others, they probed and analyzed qualities such as love, enthusiasm, fun, beauty. An overnight contemplation was assigned to each topic. Then, writing simultaneously and under deep concentration, the class of 25 conditioned to express as a single unit devoted 10 minutes only to each subject. The instigator of his topic acting as a dynamic center and keeping the viewpoint of oneness then compiled a single paper of expression from the 10-minute papers of the entire class, choosing words or statements which appealed to him or her as highlights. The following is one of the 10-minute writings. More will appear.

TO HUMAN UNDERSTANDING

Compiled by WAYNE S. POSTON

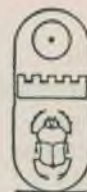


UNDERSTANDING comes with man's Initiation into wisdom; it leads to mastery. To attain human understanding one must acquire Wisdom, and to reach Wisdom one must have Knowledge, and to have Knowledge one must have Experience, and to have Experience one must LIVE. Here is the point where many who seek the Mystical Understanding falter and this impedes their progress to a more complete mystical development. We attain human understanding in the same degree as we experience life in all its variations.

To have understanding it is necessary to have comprehension of human nature on three planes of consciousness—that is, the animal, the mental, and the spiritual levels. To fail in any of these prohibits success in all, since the three are in essence ONE. To understand more fully human relationship, or human understanding, men have made many inventions. Among those of great value are mystical symbols, which of course include Numbers and Letters. Perhaps the simplest and yet the most profound expression of human values,

or relationship, can be transmitted to and attained by the seeker through a proper understanding of Numbers. He who understands properly the number 1 understands ALL and is a true Initiate of inner wisdom. He who understands the Alphabet can truly write in the Book of Life. He who aspires to progress on the Path of Human Understanding would do well to learn more fully his NUMBERS and LETTERS and their relationship to himself, the age and the universe. He who has an ear to hear let him perceive.

All nature aspires to help man attain understanding and only mankind prevents it. In the field of evolution the mineral, vegetable, and animal kingdoms all combine to serve man on his way to understanding. Consider the food we eat, the vegetable and mineral elements that grow in Nature. These provide us with flesh and energy. Think of the services rendered us by the animal kingdom. From dogs we can learn much of devotion and service. Associated examples are numerous. Truly all nature is willing and ready to serve and obey the commands of all who successfully acquire human understanding.





Esoteric Astrology

By PTHAROS

(From *The American Rosae Crucis*, December 1916)



THE HISTORY of this World since its formation to its end, is written in the Stars, is recorded in the Zodiac and Universal Symbolism whose Keys are in the Keeping of the Initiates." (*Secret Doctrine*—Vol. 2) It is strange but true that we find in some of the monuments left us by the ancient Egyptian civilization the explanation of the great world occurrences which are taking place thousands of years later. "Egypt, though dead, yet speaketh" to those who can read the language of the stars.

The famous Zodiac of Tentyra is one of these monuments. Tentyra is the real name of Dendera, a small Arabian village, situated on the eastern bank of the Nile in Egypt at about latitude 26° North, and Longitude 33° East. It is 28 miles north of Thebes and 300 miles south of Cairo.

Back of this modern village about a mile and a half are the ruins of the ancient great city of Tentyra. Before it was ruined it had been visited by Herodotus and Diodorus. The greater building at this place was known as the Temple of Isis or Athor—Venus in her relation as daughter of the Moon.

On the ceiling of the Temple was the Great Circular Zodiac and an immense medallion of Isis with the crescent moon on her head, the sacred bells in her right hand, and the golden chalice or receptacle in her left hand. During an expedition of the French Army under

General Desair in 1818, it was viewed and described by a French artist, M. Denan.

On April 18, 1821, M. Lelorraine, acting for the French interests, began sawing out the stone on which the Zodiac was sculptured and in 22 days detached it from its place.

He shipped it to France, where it arrived September 9, 1821, and it is now in the Paris Museum.

The Zodiac of Tentyra is a solid stone medallion four feet, nine inches in diameter, and it is set into a framing seven feet, nine inches square. The central medallion is of very much finer-grained stone and the figures are more delicately wrought. The framing stone bears many glyphs and twelve large human figures. There are four women at the corners standing erect supporting the central medallion in their hands above their heads. On the sides are two hawk-headed men in a kneeling position also supporting the Zodiac in the same manner.

There are four special glyphs on the casing stone outside the central medallion. The point opposite Cancer marks the Summer Solstice when Sirius was at 0 degrees Cancer. The other glyph refers to the Pleiades.

There are 12 zodiacal figures and 12 Northern and Southern signs or forms. The forms in the outermost circle represent the 36 decans. The Egyptian sculptor produced a slightly spiral effect in the 12 zodiacal signs, and he placed Cancer as slightly overlapping Leo.

The reason for this is that this is a

Lunar Zodiac having been found in the Temple of the Moon. The Lunar year is 354 days, so that in using it with the regular solar circle of 365 days it was necessary to lap Cancer over 11 days and this was done in the spiral form and symbolized the Ascent of the Soul. In astrology, Leo is the beginning of all Solar Dominion, while Cancer is the commencement of Lunar Rule.

Let us now examine this Zodiac of Tentyra in the light of the science to which it belongs, Esoteric Astrology, and see what it has to disclose.

We have here a stone medallion set for a date when the major axis of the Earth was in conjunction with the Vernal Equinox, when Sirius was at the Summer Solstice, Regulus was at the Lion's Heart, Antares at the Scorpion's Heart, Fomalhaut at the Eye of Pisces, Australis and the Pleiades in Taurus, and the signs and constellations were in coincidence. All other stars were also in place about as given by Ptolemy and Albumusar. We have every star known to the Ancients here properly located in the symbolic forms. Albumusar's copy was from a set of Chaldean maps, corrected by the Assyrian records; Ptolemy used the forms of Hipparchus, and the two planispheres are practically identical with the Zodiac of Tentyra.

We cannot conceive of Regulus the Lion's Heart being anywhere but 15° Leo in an Egyptian Planisphere. Now that star was, in 1916, $28^{\circ} 32'$ in Leo. The annual precession of Regulus is $50.3''$ per annum. Therefore about 870 years previous to 1906 or 1036 A. D. it was at 15° in Leo, and the Zodiac of Tentyra is set to a time when Regulus was at that longitude. But this Zodiac was not made in 1036 A.D. for the simple reason that it was in the ceiling of an ancient ruin visited by Herodotus in the year 425 B. C. and by Strabo in 10 B. C.—a prehistoric temple a thousand years before the Christian Era.

This shows conclusively that the Zodiac was not made in the year 1036 A. D.; it must therefore have been carved when the signs and constellations coincided in the year 24,834 B. C. The Zodiac of Tentyra is therefore today not less than 26,750 years old.

The absolutely exact value of the precessional dial is not known, but the

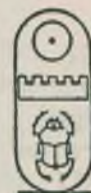
best obtainable figure for the period immediately preceding the present epoch is 25,870 years, or 71.86 years equals 1 degree of precession.

As is shown by the Zodiac of Tentyra the last coincidence of the signs and constellations took place in 106 A. D. Due to the precessional motion of 1 degree in 71.86 years, the signs have precessed during 880 years from 1036 A.D. to 1916 A. D., $13^{\circ} 37.8'$. As a result of this precession, about $13\frac{1}{2}^{\circ}$ of the movable sign Sagittarius now lies over the constellation Scorpio, and the opposite sign, Gemini, over the constellation Taurus. So that the constellation Scorpio is raised from water to fire, thus transmuting the astral into the Buddhic plane, while the earthly constellation Taurus is raised to Gemini the sign of the mental and intellectual plane.

Thus in a Cosmic way the lower passions of mankind are being surely but slowly transmuted and evolved into the higher spiritual equivalent. The sign Pisces also lies over the constellation Aquarius, and thus man acquires the characteristic of this mental and airy constellation—and all that was mysterious and hidden in the Piscean Age is surely but gradually becoming known in the Aquarian Age. Man is shaking off his shackles and becoming free, for Aquarius is also the sign of freedom from every form of physical, mental, and religious bondage.

Many thousand years ago it was foretold and decreed that our ancient and venerable order, THE MYSTICAL ROSAE CRUCIS, which throughout the Piscean Age would remain silent, secret, unknown, powerful, hidden, and mysterious, would come again to its ancient home, America, at the time when the Arrow of the Archer pierces the Scorpion's Heart, when the youngest Virgin nestles in the Heart of Regulus the Lion, when the Pleiades dove, Alcyone, rests on the breast of the Celestial Twins, when the 1st decan of the Fish encounters Fomalhaut Aphrodite, the Eye of the Southern Fish, as he drinks the elixir distilled from the right and left fountains of Aquarius.

And this closely corresponds with the relation of the movable signs to the fixed constellations for the Rosaecrucian Year 3268 A. D. 1915, when the Order



was again instituted in its ancient home, America.

And thus the Order has come to America when in the words of the Sibylline oracles:

"The last era of the Cumaean song is now arrived and the grand series of the Ages begins afresh. Now the Virgin Astraea returns and the reign of Saturn begins again. Now a new progeny descends from the celestial realms. Do thou chaste Lucina smile propitious to the Infant Boy who will bring to a close the present Age of Iron and introduce throughout the Whole World the Age of Gold. . . . He shall share the life of the Gods, himself be seen of them and all the peaceful World. . . . Then shall the herds no longer dread the huge lion, the serpent also shall die; and the poison's deceptive plant shall perish. Come, then, dear child of the God's great descendant of Jupiter. . . . The time is near. See the World is shaken with its Globe saluting thee; the earth, the regions of the sea and the Heavens Sublime."

We are now in the early morning of time before the dawn of the Age of Gold. The Iron Age is almost over. The partial conjunction or overlapping of the constellations of Taurus, Scorpio, and Aquarius, by the signs Gemini, Sagittarius, and Pisces is a little less than half completed. The motion of precession for one sign is 2155 years; therefore, the above signs and constellations will exactly overlap in about 1175 years—hence in 3091 A. D., the full glory of the Golden Age and the birth of the sixth Root Race.

This is the time predicted by the Magi in the dim ages of the past for this Great Event—it is that in which the most potent forces of the spiritual world will be exercised by the complete overlapping of the above signs and constellations.

Let us test further this principle of the mutual influence of the movable

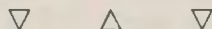
signs and fixed constellations and go back half a precessional cycle, 12,935 years, which gives us about 11,000 years B. C.

Then the sign Scorpio lies over the constellation Taurus, a double vivification of the Taurus-Scorpio principles, which acting on the fourth root race people of the ancient continent of Atlantis caused them to terribly abuse the sex instinct and the majority of the people descended to the regions of Pan, the lowest depths of animality and lust. Thus the Dark powers triumphed over the White so that it became necessary to destroy the whole continent about 11,000 years B.C.; and Atlantis the Magnificent, destroyed by her sins, disappeared under the waves never to rise again.

Ever since this victory of the Dark powers, 12,935 years ago, they seem to have been the dominating power; and the history of mankind has been one long nightmare of horrors. The victory went to the Dark powers because the majority of mankind were in favor of their leadership. The sufferings of the Iron Age of Terror were but the resulting Karma of this choice which is being finally worked out in the present World War [I].

Today, however, the majority of mankind is against the Dark Forces and the Occult Hierarchy of the Great White Lodge will triumph. The battle has been waged not only upon the Earth but also upon the higher planes, between the Light and Dark forces, and the forces of Light have won.

So we believe that this crucible of fire and flame and death and destruction, through which a large part of humanity and many of our Brothers in other lands are passing, may once again usher in the Golden Age after the forces of evil are overcome and our spiritual emancipation is won on the fields of Armageddon.



*The
Rosicrucian
Digest
October
1955*

The most discouraging thing in life is the approach toward the unfinished end. This, perhaps, more than any other thing prompts the hope in a hereafter or future life.

—Validivar



THE SILENT SPECTATOR

The Great Sphinx in the shadows of the Pyramids of Gizeh has gazed across the centuries at the achievements and follies of man. It has watched the struggle between East and West and the rise and fall of civilizations which have surged about it like the drifting sands of the desert. To each age it has represented an enigmatic symbolism of the beliefs and ideals of mankind. Once again the passions of men and of nations threaten to engulf it.

(Photo by AMORC)



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Greeting Stand Out!*

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The Weeping Rose

The above assortment of three cards comes boxed in lots of 10 for \$2.90 (£1/-/9 sterling), and 20 for only \$5.50 (£1/19/4 sterling), including envelopes. Avoid the Christmas rush and order early. (Note: Abbatecola cards also available. See announcement on page 382, this issue.

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA, U. S. A.

THE PURPOSE OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C., in care of

AMORC TEMPLE • Rosicrucian Park, San Jose, California, U.S.A. • (Cable Address: "AMORCO")

Supreme Executive for the International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, Sweden, and Africa: Ralph M. Lewis, F.R.C.—Imperator

DIRECTORY

LODGES, CHAPTERS, and PRONAOI throughout the WORLD

The following are chartered Rosicrucian Lodges, Chapters, and Pronaoi in various nations of the world. The "American Directory" for Lodges, Chapters, and Pronaoi in the United States will appear in the next issue of the *Rosicrucian Digest*. The International and American directories alternate monthly.

AUSTRALIA

Adelaide, South Australia:
Adelaide Chapter, Builders and Contractors Association, 17 Weymouth St. B. H. Stribling, Master, 3 Allenby Ave., Millwood Estate.

Brisbane, Queensland:
Brisbane Chapter, Holy Trinity Church Hall, Wickham St., The Valley. Mrs. M. G. Newcombe, Master, 56 Procyon St., Coorparoo, Brisbane.

Melbourne, Victoria:
Harmony Chapter, 31 Victoria St. Margaret McKay, Master, 6 Baker St., Middle Brighton S. 5.

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Newcastle Pronaos. H. H. Joyce, Master, 159 Main Rd., Booleroo.

Perth, Western Australia:
Perth Pronaos. Dorothy Gooch, Master, 185-A Thomas St., Flal 3, Subiaco.

Sydney, N. S. W.:
Sydney Chapter, I.O.O.F. Hall, P.O. Box 202, Haymarket, Sydney. Arthur F. Hebbend, Master, 463A New Canterbury Rd., Dulwich Hill, Sydney.

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Belém Pronaos. Joao B. C. de Melo, Master, T. Cel Med. Quartel Gral., 8 Regiao Militar, Praca de Bandeira.

Rio de Janeiro:
Rio de Janeiro Lodge, Rua Goncalves Crespo, 48. Oscar Olavo Do Nascimento, Master, Rua Paula Brito 161, Casa 6, Andaraí.

São Paulo:
São Paulo Chapter, Rua Santo Andre 144, Hall 806. Oswaldo Corazza, Master, Rua Victoria 821, 3 Andar.

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Georgetown Pronaos. John McRae Agard, Master, 109 - 2nd St., Alberttown, Georgetown.

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Port Harcourt Pronaos. C. E. Nwaozuzuh, Master, Box 152.

Yaba, Nigeria:
Yaba Chapter, The Ladi Lak Institute, 68 Akiwunmi St. F. B. Wickliffe, Master, 73 Patey St., Ebute Metta, Nigeria.

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Kingston, Jamaica:
St. Christopher Chapter, Forresters Hall, 21 North St. Frank Alfred Davis, Master, 43-A Langston Rd.

St. George's, Grenada:
St. George's Pronaos. R. D. Steele, Master.

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Fort Edmonton Chapter, 10169 - 103rd St. Ruben Hetsler, Master, 7611 - 111th St., Edmonton.

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Hamilton Chapter, 194 Main St., E. J. C. Richards, Master, 99 E. 39th St., Mount Hamilton.

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London Pronaos. J. G. Meyer, Master, 32 York St.

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Ottawa, Ontario:

Ottawa Pronaos. F. G. Rioux, Master, 880 Kirkwood Ave.

Regina, Sask.:

Regina Pronaos. Larry Glover, Master, 5 Belmont Apts.

Toronto, Ontario:

Toronto Lodge, 2249 Yonge St. Conrad A. Sellers, Master, 1093 Centre Dr., Lake View, Ont.

Vancouver, B. C.:

Vancouver Lodge, 805 W. 23rd Ave. Henry N. Bjerke, Master, Suite 4, 1225 Nelson St.

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Windsor Chapter, 808 Marion Ave. Sergio de Paoli, Master, 108 McDougall St.

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